and for the rest it has to make deductions and
inferences, to construct hypotheses, to reason, to
speculate. In order to discover the secret of Con-
sciousness it would have to know itself and
determine the reality of its own being and process;
but as in animal life the emerging Consciousness is.
involved in vital action and movement, so in the
human being mind-consciousness is involved in its.
own whirl of thoughts, an activity in which it is.
carried on without rest and in which its very reason-
ings and speculations are determined in their
tendency, trend, conditions by its own temperament,.
mental turn, past formation and line of energy,.
inclination, preference, an inborn natural selection,
—we do not freely determine our thinking accord-
ing to the truth of things, it is determined for us,
by our nature. We can indeed stand back with a
certain detachment and observe the workings of the
mental Energy in us; but it is still only its process.
that we see and not any original source of our
mental determinations: we can build theories and
hypotheses of the process of Mind, but a veil is stilll
there over the inner secret of ourselves, our con-
sciousness, our total nature.

It is only when we follow the yogic process of
quieting the mind itself that a profounder result
of our self-observation becomes possible. For first we-
discover that mind is a subtle substance, a gene-
ral determinate—or generic indeterminate—which:
mental energy when it operates throws into forms,
or particular determinations of itself, thoughts,."